SPECIAL COLLECTIONS

Kennedy in EOC peace move

by Anne Marie Ferraris

Dr. Dapan Liang's post as Chinatown-North Beach EOC area director was confirmed by all area board members at the April 20 peace-making meeting attended by Director Joseph Kennedy.

As the first item of business Lorna Logan of Cameron House presented a motion calling for a roll vote.

Her second motion directed that a by-laws committee prepare a set of specific by-laws for the board within two months.

The board approved this motion which should prevent the same ruckus that occurred two weeks prior.

Due to the tenuous nature of the body's present by-laws, members of the board and citizens attending the public meeting questioned the legality of proxy votes in the $12,000 per year appointment.

After the crucial vote the board waded through the committee reports which canvassed the need for an improved English language program for foreign-born residents to the need for automobiles in a local driver's training course.

CONFIDENCE

Then Dr. Liang prefaced his report to the Board with his appreciation for "expressing your confidence in me".

The former scholar at Stanford's Hoover Institution whose new appointment is automatically placed on a 90-day trial basis, said, "The staff has been good enough to cooperate with me."

But assuring the Board that the administrative body and the policy-making body will not conflict in the future, Dr. Liang said, "I promise no staff member from now on will question the business of the board."

A memo to the staff members during the same week stated that people are subject to dismissal if they should step beyond their job function.

JUDGE KENNEDY

After the "official" business Municipal Judge Joseph Kennedy, the city's Economic Opportunity Council director gave an impromptu talk on the poverty program.

Telling the board and the 60 member audience that he was not at the meeting because of a "crisis" the Judge still said, "I was sorry to hear about the quibbles in Chinatown, but I'm glad to see you present a unified front to the community."

CLOSED DOORS

He added, "If you come to blows do it with the doors closed so that reporter don't pick it up and put it in the newspapers."

The statements which Judge Kennedy made available for print at this meeting included:

- No definite Federal funding is available for a summer youth program similar to last year's national project.
- No money is available to offset the recent cutbacks affecting the local Health Screening and Treatment Center.
- No further funds are foreseeable for the city's Project Headstart beyond the basic $375,000.

REALIST

Kennedy said, "My philosophy is manning a rather tight ship. I am a political realist who believes in dealing with what exists."

He predicted the success of the poverty program depends on its ability to deal with the viable forces existing in society while maintaining an identity of its own.

"We need to cooperate amongst ourselves in order to gain the respect of the power structure, the Judge said.

EAST WEST 東西報

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Riots, expulsions

Indonesia, Red China Battle

JAKARTA — With diplomatic expulsions heaped atop bloody rioting, relations between Indonesia and Communist China may hit the breaking point this weekend.

Following the attempted invasion last week by 1000 Indonesia youths of the Chinese Embassy here, the government expelled the two senior diplomats on the Chinese embassy staff.

LEAVE SATURDAY

The pair, Charge d'Affaires Yao Teng Shan and Consul General Hau Jen, were ordered to leave the country by Saturday, according to Indonesian Foreign Minister Adam Malik.

The official charged the pair with deliberately provoking trouble by directing anti-government demonstrations and with misrepresenting Indonesia as "a right-wing Fascist government led by generals".

In return, Communist China immediately ordered the expulsion of two Indonesian diplomats there.

The trading of dismissals do not necessarily mean a complete diplomatic break, Malik said, but he announced that laws affecting Chinese traders in Indonesia will soon be toughened.

Anti-Chinese sentiment, now spread throughout Indonesia, was sparked by a demonstration in Peking two weeks ago denouncing the Indonesian government of General Suharto.

That rally, attended by 2000 persons, was followed by a massive attack on Jakarta's Chinatown last weekend, with 3000 screaming youths armed with knives and hammers.

The embassy itself was the direct target, the next few days, of mob attacks.

Members of the Embassy staff defend their national flag.

Chinatown alarm over unionization

SAN FRANCISCO — The San Francisco Labor Council has reaffirmed its plans for a unionization drive in Chinatown, and Chinatown is re-stirring itself in preparation for the fight against labor's move.

"Battle plans will be drawn for an attack on open shop poverty in Chinatown," the Labor Council announced.

The first hint of a renewal of unionization efforts came in early March. At that time, the Council named a special committee to direct action, backed by statistics linking poverty and non-union employment.

ACCESS DIFFICULT

Further, the Council made charges of "segregation of the area," which, observers said, "had made access to the shops difficult."

And employers who "have become adept at enforcing substandard wages through holdbacks and kickbacks", thus "evading the union wages", were major targets for Labor Council action.

But, in the estimation of Jack Lee-Wong, Chinatown contractor and member of the poverty board here, the Council simply "needs to have its eyes opened" to actual working conditions.

RECREATION

Where the Council blames employers for stifling progress for workers in factories, shops, and restaurants, the factories, Wong said, are actually semi-recreational facilities.

"Many of the workers are over 70 years old," he said, "and they aren't working to earn wages. They bring their grandchildren and go to enjoy the social aspects."

These include, he said, "daily tea klatches" and enough general benefits that employers "will fight this organizing effort" by the Labor Council.

Meanwhile, to keep the impending tussle from the boundaries of misconception, Rev. Joseph Wong, assistant pastor at St. Francis of Assisi Church, proposed a special committee to establish liaison with the Council's organizing committee.

His motion was passed unanimously by the poverty board.

The priest said he is definitely not opposed to unions, but wondered at the "suddenness" of the Labor Council's move and its failure to let anyone in Chinatown known of its plans beforehand.

Wellington Chew, poverty board chairman, was named director of the special liaison committee.

The Labor Council committee is drawn from organizations representing all AFL-CIO members in San Francisco, and was organized by Joseph Belardi, Council President.

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EDITORIAL

The strapped Chinese

It was little more than a decade ago that grey Russian tanks rolled into Hungary and squelched with bloody power the Hungarian Revolution. What was yesterday for brave Hungarian peasants who fought and died in a vain attempt for freedom is today for hundreds of thousands of Chinese living in Indonesia.

Indonesia, the scene of a crimson-caked revolt that saw strongman Achmed Sukarno deposed recently, is home to approximately two million Orientals. Unfortunately, it has turned into a home strapped with fear and despair for many of these people.

★ ★ ★

Word has come out of the psuedo-Republic that the Chinese living on the massive island group are more and more becoming the innocent victims of terrorist tactics and discrimination. Figures are rather vague, but authoritative sources state that more than a quarter of a million Chinese have been killed over the past few years.

That's carrying discrimination to extremes.

The United States government, supposed protector of the weak and innocent of all free nations, should lend its aid to the Chinese minority on the Indonesian islands as it did to Hungarians after the 1956 revolt.

More than 200,000 Hungarians fled their native land after Russian manpower and machinery crushed the uprising. Our government offered asylum to many of these political refugees, which has meant a permanent home.

We urge strongly that the government of this nation do the same for the Chinese victims of Indonesian oppression.

For many years the U. S. has been a beacon of hope to dispossessed minorities and victims of political machinations. There is no valid reason for the Johnson Administration to deny the Indonesian Chinese a chance that millions before them have received.

★ ★ ★

We have long proved our efficiency in participating in wars. It would be heartening to see a humanitarian gesture such as the above counterbalance the loss of face this country has suffered for its allegedly indiscriminate dosages of napalm over the Vietnamese countryside.

Surely the home of the brave can still become a haven for freedom-loving foreigners. If not, it's time to start wondering just what is the meaning of hypocrisy. — **K. S.**

Eye-witness

Red Guards 'disciplined'

(Editor's Note: The following article, an eyewitness report on the Red Guard movement in mainland China, first appeared in Hong Kong's South China Morning Post, with the credit given to a "special correspondent."

Since then, the Daily Californian of UC Berkeley has identified the writer as a Berkeley graduate student who secured a British passport and spent four days in Canton. The following is reprinted with the permission of the Daily Cal.)

* * *

Canton was noisy, vibrant, and, beneath the surface, tense — with loudspeakers blaring, "The East is Red" from street corners — when I left the city Saturday morning.

Groups of Red Guards following group-leaders walked along the edge of streets while buses and lorries carried large number of Red Guards from meeting to meeting .

My main impression of the Red Guards was one of restrained self-discipline and cheerfulness . . . Occasionally, their leaders would shout a slogan or one of the five or six quotations from the writings of Mao which they had memorized. Other groups could be heard singing such Chinese "hit parade" favorites as "For Sailing the Seas, We Need a Helmsman".

TOURISTS

They were particularly restrained when confronted by a party of about 20 tourists, of which I was a member. For some of the country Red Guards, we appeared to be the first "foreign guests" they had ever seen.

Frequently they assumed we were Albanians and their faces tended to drop when I told them in Chinese that we came from many countries — England, Canada, Australia, etc. However, they recovered when I assured them we were "foreign friends" (a semi-official title).

On numerous occasions, members of our party were presented with Red Guard badges and armbands, slips of paper with quotations from Mao's writings, and even a red book of quotations.

CHILD-LIKE

I sometimes offered my American cigarettes in return, which caused an awful dilemma — a child-like urge to receive something new, set against the self-discipline or self-reliance with which they were imbued.

On only one occasion — while photographing a wall poster — did the title "foreign friend" not elicit a friendly smile. Our party moved away, followed at a distance by a suspicious group of Guards.

Of the Red Guards I encountered in Canton, most ranged in ages from 13 to mid-20's; they came from Shanghai, Hunan and the rural areas of Kwangtung; none of those questioned said they had come from Peking or had ever been there.

However, I must add that every Chinese I met there put up a curtain of silence and frequently it was possible to see they were talking nonsense or, at best, half-truths.

Speaking Out

Wanted: a unanimous voice for Chinatown

by James W. Chin

THERE ARE many serious problems confronting Chinatown which require immediate attention; such issues as the increasing number of new immigrants, discrimination, unionization of Chinatown workers, building height limits, underemployment, language problems, and redevelopment.

Traditionally, the White power structure of San Francisco has felt that the "Chinese take care of their own." They were never clear as to how this care was implemented, but they left the mysterious intricacies to Chinatown elders. Realizing their own limited role, the Chinatown elders formed a type of accommodation with City Hall whereby Chinatown literally maintained a society distinct and separate from the rest of San Francisco, the exception being the Chinese New Year festivities when Chinese and Caucasian dignitaries would gather together and be photographed with pretty Miss Chinatown contestants.

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Currently, the active organizations in Chinatown include the Six Companies, Churches, Family Associations, Greater Chinatown Service Association, Chinatown-North Beach District Council, Chinese Chamber of Commerce, Optimist Club, Chinese-American Citizens Alliance, Chinese Democratic Club, Cathay Post, and the EOC. While the influence of the more traditional organizations has become increasingly attenuated, newer organizations such as the Greater Chinatown Service Association and the EOC have assumed a more active role. The once all-powerful Six Companies, for example, employs but one part-time secretary at $80 per month, while the EOC operates with an annual budget close to half a million dollars.

While Chinatown has reacted to internal and external pressures with traditional Oriental fatalism, Chinatown can no longer afford to remain passive. If the Chinatown-North Beach community does not unite, then outside forces will determine the destiny of the area as exemplified by the announcement of the AFL-CIO to unionize garment and restaurant workers, and the San Francisco Planning Commission's plan to provide redevelopment with what the planning commission described as only the "implicit" consent of the community.

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OF THE various organizations mentioned, the EOC appears to be in the most capable position to serve as the catalytic agent to draw all the various political, economic, social, religious, racial, and ethnic interests together. The local EOC, with its $500,000 budget, has a staff of specialists involved in employment, legal aid, health screening, tutorial services, community organization, intake and referral, family planning, job and economic development, and English language training.

Thus far, however, the EOC has fallen short of its potential because it has been beset by internal squabbles and pettiness which has diverted substantial effort and energy from the primary task of helping the poor.

Foreseeably, the poverty program, throughout the United States, is to undergo some basic policy changes. It is quite possible that when the programs come up for Congressional refunding later this year, drastic changes or reductions will be made. If the community with the large EOC staff and money fails to establish a viable, self-sustaining community force within a brief period, then an irretrievable opportunity will have been lost.

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It is perhaps too unrealistic to expect a pluralistic society such as Chinatown with its many dialects, religious sects, and literacy levels, to speak with one, unanimous voice. However, it would seem that the EOC, with its obvious potential strength, could serve as the channel through which the various interest groups could effectively express their mutual concerns and problems.

If this is to be accomplished, the EOC must have the confidence of the community. The longer the internal strife and dissension continues, the more difficult it will be for the EOC to be the speaker for the community.

Whatever's right

Chinese waiters --food for thought

Ben Fong-Torres

UP UNTIL MY assumption of editorial duties with this publication, I often admitted gross ignorance of Chinatown problems.

But, now having had the chance to view Chinatown life closeup for more than two months, I'm humbly aware of an already-numerous file of suggestions I have been able to offer; chief among them:

• A side feature at the Miss Chinatown USA pageant to show our cognizance of modern times — mainly, the coronation of a "Mr. Hong Kong Hood," crowned by a tire chain and presented with a bouquet of razor blades;

• A radical change in the proposed design for Chinatown's $75,000 Gateway — mainly, replacement of the two straddling dragons with a giant banner declaring Chinatown to be "Made In Japan;"

• Alleviation of the housing problem by abolition of curfews (both legal and parental) and encouragement of youngsters moving to and staying at more natural habitats — guest rooms of friends outside Chinatown; cars at drive-ins, or local dance halls.

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SUCH A FRESH approach, I've already heard several civic leaders comment, is the thing we need least around here.

But I must continue, undaunted by the flurries of charges, insults, and hardened pork buns.

New ideas, as I see it, don't need to be promoted as miracle panacea in order to be aired for public discussion. They can simply be innovative, refreshing, unharmful, and, mainly, money-making, to be worthy of mention. By a stroke of luck, we have such an example today.

"What we need around Chinatown," my best girl friend (almost), Mary Keith, said, "is a wax museum of Chinese waiters."

And Miss Keith should know, being an epicurean of the first order and a long-time resident of Barstow, Calif., famous, of course, for its plethora of fine Oriental restaurants.

"And besides," she said, "all we've got now are stupid gyp parlors, smelly grocery stores, strange book shops, bars with as much an oriental flavor as a jar of dill pickles, and, of course, the restaurants.

"Tourists don't really have a place to go and see a colorful display of major Chinatown figures, such as Chinese waiters," she said.

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AROUSED BY HER logic and good sense, I joined her in making up the following itinerary for visitors to our "Museum of Chinese Waiters — Eat Here or Take Out?"

Each wax waiter is wired and, at the press of a button, will speak to the visitor, who can seat his party next to the dummy for extra realism.

The first waiter, to represent the worst dumps in the City, would stoop over, spill water onto the table, and rasp, "Whatjou want?"

After six seconds to allow an answer, such as "May we have time to look at the menu?" the waiter answers, "Hahh?"

The second one is named "Ly Ka Tip," and moves back and forth to the guests' table, each time asking, "More coffee now?" Once every so often, he interjects, for variety, "SURE you don't want more coffee?" However, he never asks if you want cream for your first cup of coffee.

Third in line, we would meet The Old Man, who provides you with a script so you will order "Ham steak."

"Hamburger steak?" he replies, cocking his ear.

"No, ham steak," you repeat.

"No more hamburg steak today," he says. "How about ham steak? Very good today."

"Fine," you say. "And a cup of coffee later."

Then you press a button and he whips out a tray with your ham steak and a cup of coffee — now.

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Those would be the stars, and I can just see how sensational our attraction will be.

"Especially," Mary Keith concludes, "if we can get a couple of retired Chinese waiters to act as tour guides."

People and Places

Fan Tan will stand

CARSON CITY, Nev. — The State Gaming Control Board has recommended approval of permanent licensing of the age-old Chinese gambling game of fan tan.

Players bet on from one to four numbers and the winner is determined by counting handfuls of beans by fours or something.

* * *

MARYSVILLE, Calif. — The city has begun a project to eliminate a hangout for vagrants and beautify the approach to the historic Bok Kai Temple, called by some the proudest edifice in Marysville's Chinatown.

The first part of the project will be completed this week, with the remainder, including new landscaping, to be done in the summer, according to City Engineer Leroy Bothwell.

* * *

SAN FRANCISCO — A select part of the renowned Chinese Art Collection of the King of Sweden goes on view in the M.H. deYoung Memorial Museum beginning May 2.

The month-long exhibit will be the first temporary exhibition to be seen in the Museum's wing, now housing the Avery Brundage Collection.

An admission charge of 50 cents for adults and 25 cents for children will be made.

Review

'Sons, Daughters' devastating

Sons and Daughters, a documentary film currently playing at the Palace theater on Columbus, is an interesting study of the current peace movement and its youthful participants.

Produced by American Documentary Films, a non-profit organization, the film consists chiefly of footage shot during the International Days of Protest on October 15 and 16, 1965. Included is a graphic account of the now-famous Berkeley to Oakland marches and the protestors' confrontation with the Oakland police and the Hell's Angels.

There are also some stark war scenes, filmed by United Press International in Vietnam. Writer-director Jerry Stoll intersperses these with protest scenes, most of which were shot locally, in an attempt to show that the protestors' chief concern is the abolition of bloodshed, rather than "lending aid and comfort to the enemy".

Essentially, the film is an honest and forthright attempt, yet its main fault lies in the fact that it was made by people deeply involved in the pacifist movement.

Time and again we see milling crowd shots, speakers exhorting the marchers, and numerous teach-in gatherings. One can sense the importance of these things to the anti-war movement, yet they tend to become dull and just a bit tedious after the midway point of the film.

The major shortcoming of the film, however, lies in the effects it may or may not have on its audience.

The credo of American Documentary Films reads in part: "Democracy is the triumph of the idea that each individual has the right to participate in the decisions that effect his life. To do this he must have access to information and open dialogue; he must have the right to dissent. We are determined to fight for these rights, to preserve this triumph. American Documentary Films is our weapon."

Unfortunately, there is cause for doubt that Sons and Daughters can persuade the general public, the middle-class moralists, that the cause of the pacifists is entirely just. Many people cannot condone peace rallies because of the participation of ultra-left-wing groups and/or individuals.

These people are in evidence throughout Sons and Daughters. Those in the peace movement, of course, see no threat from the participation of political activists of the left, while the general public finds this difficult to resolve.

At the conclusion of the film, a quotation by Mario Savio on "stopping the machine" appears on the screen. The partisan audience at the premiere performance cheered wildly. One wonders how a more middle-class audience would react.

Despite these shortcomings, Sons and Daughters is also effective — at times devastating — in other areas. The strongest point of the film is its contrast of the involvement of the young protestors with their cause and the utter disinterest of the general public, who go about their workaday world with little apparent concern for the very serious matters going on in Southeast Asia.

David Castro's dialogue captures the excitement, exuerance, and the frustrations of the peace marchers, while Janet Pugh's narration is beautiful. Toward the end of the film there is an amusing (or chilling, depending on your draft status) segment shot at Fort Ord, following trainees as they go through the rigors and absurdities of basic training.

But the final question still remains. Can Sons and Daughters convince an apathetic public that Vietnam is something which effects all our lives, and could effect the future history of the world?

—PAUL SCANLON

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Red China Report

Mao out for the kill

By Frank Wen

One of the indictments by Mao Tse-tung against Liu Shao-chi is to brand him as "China's Khrushchev". In the mind of the party chairman of Red China, there is no name so despicable and heinous as that of the former Soviet first secretary and premier, who is termed a revisionist or one abandoning Communism and restoring Communism.

Apparently in his finest hour, Chairman Mao is moving in for the kill after a year's maneuvers through the Red Guards, big character wall posters and the People's Liberation Army. The target, Chief of State Liu, is described by the theoretical magazine Red Flag and Liberation Daily of Shanghai as the traitor who puts "forward the bourgeois reactionary line, the frantic steps he took for capitalist restoration and his rabid opposition to our great leader Chairman Mao" and his "great thought".

VICTORY LOST

The Kuang Ming Jih Pao, a Peking newspaper, recently said that if Liu's "schemes were allowed to succeed, the people's land would change color, tens of millions of people would be killed, the Marxist-Leninist Party would become a revisionist party, a fascist party, and the fruits of victory won by countless revolutionary martyrs with their blood would be lost".

The editorial concluded: "We must pursue and hit him mercilessly until he is utterly down and out."

Chairman Liu is also charged with having made great efforts to spread the idea of slavishness to resist the great call of Chairman Mao. Through Liu's book on "Self-Cultivation for Communists", he persistently introduced the whole concept of slavishness into the Party, eroded the fighting spirit of Communists over the years, violated the party's revolutionary principles, poisoned the body of the party and prepared public opinion and conditions for realizing his scheme to usurp power in the party and the state.

MUST OBEY

In his book, Liu wrote: "It is absolute and unconditional that one should obey the organization, the majority and then one's superior. So long it is passed and decided by the majority, by the superior or by the Central Committee, it has to be obeyed, even if it is wrong . . . The minority must obey the majority when truth lies with the minority, while what the majority stands for is not truth."

While such a concept is usually accepted as sound by all democratic countries, it seems that, according to the Maoists, if any decision runs counter to the though of Mao, it must be set aside and proscribed.

An article by the Red Guard's Regiment appearing in the People's Daily said: "What we want strictly to adhere is the proletarian revolutionary discipline of the Chinese Communist Party armed with Mao Tse-tung's thought; what we accept unconditionally is the correct leadership of the Party's Central Committee headed by Chairman Mao."

In other words, party members must throw overboard all rules and regulations if Chairman Mao happens to dislike them and should take the authority only from one person — Mao himself.

Another attack on Liu is that in his book on "Self-Cultivation of a Communist" there is no reference to the thought of Mao, but that book was written in 1939 when the party chairman had not yet conceived of any thought.

By every means Liu and his adherents are planted with horns by the halo wearing Maoists. The revisionists hit back through big character posters in Peking challenging the accusers to settle the matter through the central committee of the Communist party, in which Liu has more supporters.

COMMITTEE ANSWERS

Instead of taking up the challenge, Mao has organized a special Peking revolutionary committee under Vice Premier and Minister of Public Security Hsieh Fu-chih and another six-man committee under Premier Chou En-lai, as both newly formed bodies seemingly are to take over the power exercised by Mayor Peng Chen and Chief of State Liu.

While the mayor is reported to be imprisoned after a kangaroo court trial and parade, Liu has been deprived of his ceremonial duties as chairman of the people's government. Yet he is still referred to as the "top party person in authority taking the capitalist road". His name is not specifically mentioned.

Having controlled the press and radio, Maoists have made known their accusations against the revisionists and bourgeois reactionaries, who are like defendants represented by a dumb attorney. Thus the world is given only one side of the story.

TARGET MISSED

Nevertheless the beleaguered Liu has so far ridden out the storm of attack unless or until the Maoists resort to revolutionary method (violence) to dispose of him and his group.

In any case, the stigma as being China's Khrushchev should turn out to be a compliment, simply because the retired Soviet leader has been held in high esteem and affection by the Soviet masses as shown in the faces of admiring crowds on seeing Khrushchev's public appearances.

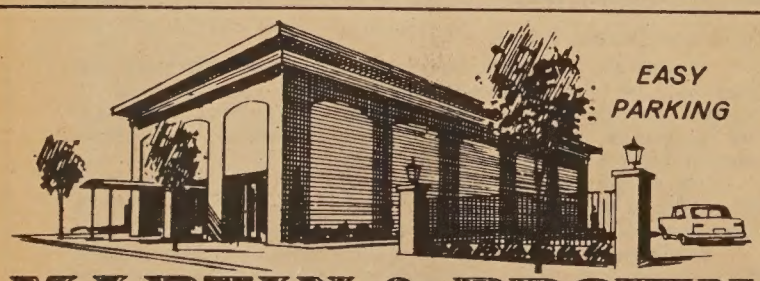
Baby talk . . .

Cameron Scott Wong (above) is honored.

It's National Baby Week this week (April 30 to May 7), so Cameron, the son of Lloyd and Sherri Wong of 654 Vernon, Oakland, will presumably get a bit more pablum and playtime than usual.

If not that, it'll be back to crying time—as usual.

(photo by Chuck Wong)



MARTIN & BROWN
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FORUM

In defense of democracy and open meetings

by Jimmy Lee

I believe that the EOC is involved with ending poverty through the democratic process. But as I sat through the Chinatown-North Beach Area Board meeting of April 6 and read the subsequent April 11 article in East/West I am compelled to bring to the attention of our community and especially to our representatives on the board some of my understandings of democracy.

The values of democracy:

The first value is the voluntary adjustment of disputes. Life in any human society contains a perpetual conflict of interests and opinions, whether the conflict is suppressed or conducted openly. A democracy is unique in recognizing the public expression of such conflicts as legitimate, and in providing for their adjustment through negotiations as an alternative to their settlement by force. Democracy makes unique provisions for the adjustment of disputes, the maintenance of order, and the working out of public policies, by means of compromise.

This participational aspect of democracy is the key to the long term maintenance of our way of life. However, we need to remember that participation alone is not sufficient. This participational democracy can only endure in the environment of participants who are equally enlightened, and are willing and able to articulate and debate issues in an open forum.

★ ★ ★

The second value is that of the minimum of coercion. There is great value in a safety valve, in being able to let off steam and to contribute to the debate and the process of persuasion even though one is finally outvoted. In the place of bullets we use ballots and in the place of violence we use persuasion.

The third value is that of diversity. There is always diversity in any society, even if not to the extent of as many opinions as there are men. Democracy recognizes its existence, and legitimatizes the different opinions and interst. The value of open channels and parliamentary procedures is that by implication an inevitable variety will result. Other things being equal allowance for a variety of choices is good: this allowance is a necessary condition for moral improvement, for reaching closer to the truth so long as we acknowledge that we have not already reached perfection. By maintaining an open society, democracy may then be considered positive because its freedoms give flexibility and a wide variety of choice.

The fourth value of democracy is that civil rights in a country exist in direct proportion to the degree of democracy to be found there. The maximizing of freedoms does not necessarily mean that the laws are few. To protect and even extend freedoms may demand an elaborate network of laws.

The goal of our democratic way of life is justice for all. Its achievement is often regarded as the central core of governmental morality. The best we can hope for in any effective governmental system is not that injustice will never occur but that it can be identified and its incidences reduced.

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Our democratic way of life lies in civil liberties, i.e., and the possibilities of change when deemed necessary by the majority and or the minority. The U. S. Supreme Court has said "the history of liberty has been the history of the observance of procedural safeguards."

I believe in the aforementioned values, and I am compelled to ask:

1. How will closed sessions by a public agency such as the EOC, aid in the democratic process? Will open sessions bring out too many divergent views and perhaps contaminate the society? Or is there something to hide?

2. What official procedures, laws, by-laws, constitution, rules, etc., does the Chinatown-North Beach Area Board operate under?

To overcome 'inferiority'

Tutors same, yet different

by Mary Shepper

SAN FRANCISCO — Although the effort is, admittedly, "not enough," college students are helping underprivileged Chinatown youth with their readin', 'ritin', and 'rithmetic.

The collegiates are students from San Francisco State College, and the springboard for their work is the father of all such operations, the S.F. State Tutorial Program.

Hailed on campus since its birth four years ago for its "each one teach one" concept, the volunteer-student-run program operates eleven tutoring centers around the city.

SAME AND DIFFERENT

One of them, serving Chinatown, is at St. John's Methodist Church at 756 Union Street.

The Chinatown center is open on Tuesday and Thursday nights, and its operation is as similar and unique (at the same time) as the others, located in the North Beach, Fillmore, Mission, Hunters Point, and Haight-Ashbury districts of this metropolis.

Most of the operation, having been streamlined through years of experimentation, has settled down into not extraordinary methodology:

Approximately 200 children meet with 175 tutors in their various centers twice weekly, learning through such commercialized materials as flash cards, word games, and number puzzles.

The coordination of the program itself is also no shocker. Supported financially through S.F. State student funds, the program is led by three student organizers who set up regular planning meetings to tie each center together.

MOTIVES

And the program's enrollees run from grades one through 12, with the emphasis on elementary schoolers.

But what makes the college Tutorals Program different from all the others is its motive — and, therefore, method of tutor-assignment.

"One of the major concerns of the Program is overcoming feelings of inferiority, perpetuated unconsciously or not by discrimination against minority groups in the school system," says off campus coordinator Bob Weaver.

"(Public) teachers are largely white," he said. "The children have no models to pattern themselves after."

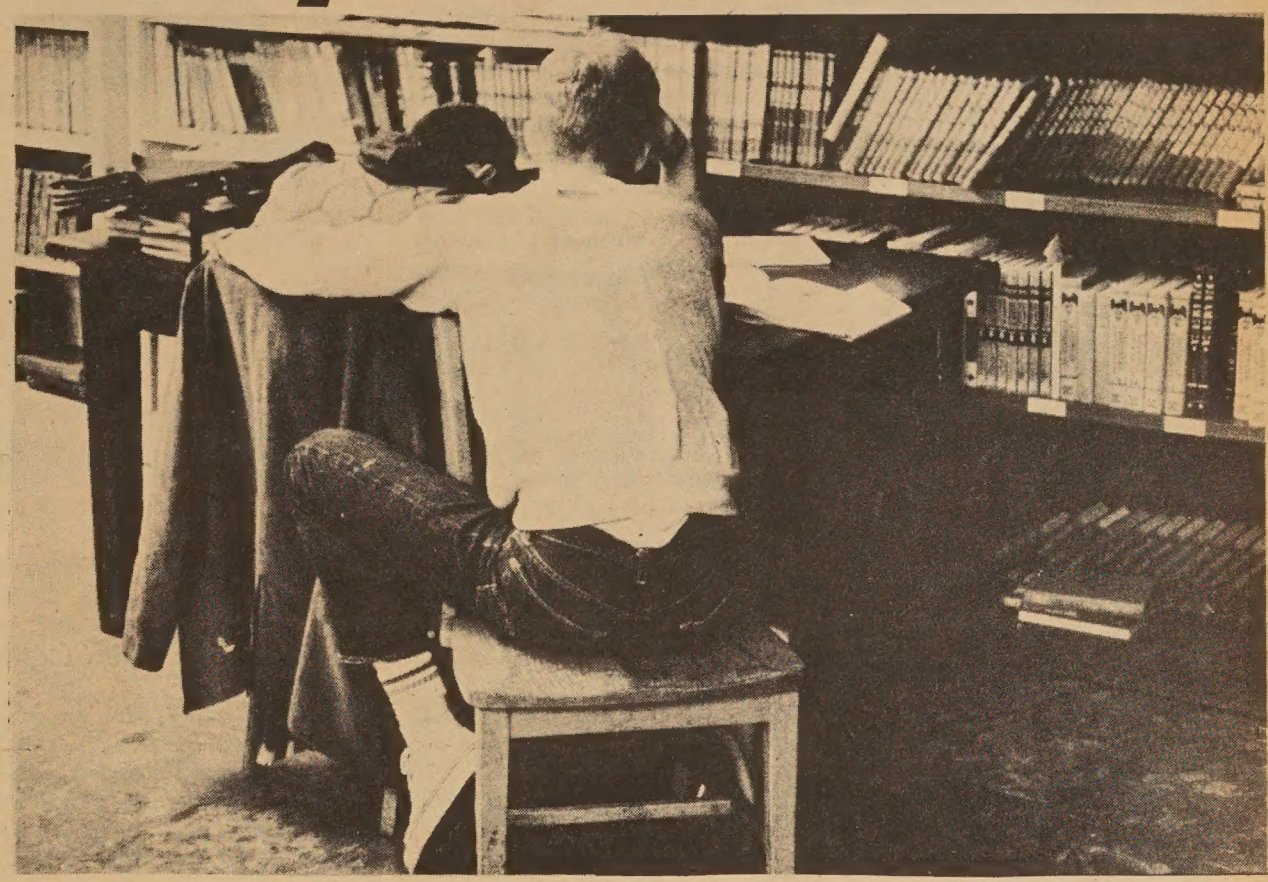
INFERIOR

With the child's cultural deficiencies mounted atop what Weaver called "an inherent racism in the teacher's attitude", an inferiority complex may be expected to overtake a pupil.

Working on this premise — that a tutor should build up a child's cultural background — the Tutorial Program assigns Negro tutors to Negro pupils, Spanish-speaking tutors to Latin-Americans, and Chinese volunteers to Chinese-American youths.

This idea, the one major departure from the Tutorials' structure for its first three years, offers better communication, Weaver says.

"I'd say there has been about an 80 percent improvement in the children's schoolwork." But even more significant, according to the senior Political Science major, is "the change in their ability to get along with other people".



Unfortunately, however, there are not enough tutors available who can speak and teach in Spanish or Chinese.

THE WORK

If an S.F. State student were to sign up now for work in the Program, this is what he could expect:

Work is still under the pioneering "each one teach one" philosophy when applied to the basic skills of reading, writing, and arithmetic. However, groups are set up for activities, drama, and dance, according to tutor Tom Williams.

To build "individual relationships", the tutor is expected to lead field trips to the zoo, the beach, a museum, or a recreational-cultural activity.

Further, a tutor is required to visit the home of the child he works with, meet the parents, and "be aware of the home situation".

News of the Tutorial Centers travels by grapevine, and many children request tutoring after hearing about it from friends.

Now also aligned with the Youth Guidance Center, the Tutorial Program appears continually on the move, having grown from the confines of a Baptist church to its present City-wide reach.

For Chinatown, however, the word — if the Tutorial philosophy is to be fulfilled in this critical area — is still "help".

Pool: it's being 'hustled' out

by Paul Scanlon

Although he hasn't yet reached the dubious status of the dodo bird or the passenger pigeon, the old-fashioned pool hustler may be well on his way to extinction — thanks mainly to a renewed popular interest in his sport.

Pool halls have been transformed into billiard salons, green tables have given way to pastel cloths of blue, gold, and orange, while the ladies have taken to the sport with the 15 numbered balls in droves, thus quashing another of the male animal's last strongholds. Billiard room proprietors have managed to make the most of this revolution, but the poor pool hustler has been left in the lurch.

CHANGES

A local hustler — who prefers to remain anonymous — sums the whole thing up: "It used to be you could travel across the country by making a living off every nine-ball shooting farmer between here and Chicago. Now all you see are these salons (sneer) where they sweat bullets if you ask for a fifty-cent game."

Ironically, the motion picture "The Hustler" was the catalyst for this revolution. Its popularity sparked a sudden renewed interest in the game that sent sociologists scurrying for their notebooks and big billiard manufacturers like Brunswick corporation scurrying for a new billiards image. Even the big-time hustlers were affected.

Knoxville Bear (Eddie Taylor), Weenie Beanie (Bill Stanton), Los Angeles Junior (Ronnie Allen), even Minnesota Fats (Rudolph Wanderone) himself, have become public celebrities through pool touranments that have been televised nationwide. Fats, who was the model for the Jackie Gleason characted in The Hustler, is currently promoting his own line of billiard tables and cue sticks.

MYTHICAL

Or better still, take Luther (Wimpy) Lassiter. One of the most legendary of the modern hustlers, surrounded by myths of his exploits with a cuestick, Wimpy can now be seen on network television, wearing a boiled shirt, playing a gentleman's game of pool, and mildly disclaiming the fact that he had ever been a hustler. Bad for the image, you know.

But for the most part, this has failed to disenchant the small-time hustlers who still populate San Francisco. Cocran's Billiards on Market Street remains their last bastion, and like any subculture, they still have their own heroes and folk tales.

"That table over there," says the hustler, "is where Tuscaloosa Squirrely ran 37 straight racks of nine-ball." Squirrely (Marshall Carpenter), who has since joined those ranks of public celebrities mentioned above, remains a typical archtypal folk hero. It's said that he would break a rack of nine-ball so hard that the cue ball would fly straight up in the air about three feet and land on the table in perfect position.

LOW STANDARDS

A few short years ago several "players" — outstanding hustlers — still inhabited Cochran's, but today the regular clientele consists chiefly of third-stringers, by their standards. Oakie Sam took off for Los Angeles and greener pastures. Los Angeles Junior hits the lucrative national tournaments now. Sleepy Bob is deceased.

"There was a time," the hustler continues, "when some hotshot kid would come in with his leather cue-case, and the players would all flip coins to see who played him."

Indeed, a newcomer would be judiciously channeled to a good player, who would proceed to apply the classic hustle: "I haven't touched a cue in months. What will you spot me (give a handicap)?"

After several minutes of haggling the game would commence, for small stakes. The newcomer would win. The stakes would gradually be raised, and finally the player would sense the right moment and methodically turn the tables on the unsuspecting newcomer, coming away from the game with new financial assets.

DISGUISE

On the road — in the days before billiard salons — a good hustler could go into a strange billiard room and disguise his game in such a way that he could gradually play and defeat everyone in the house, from the worst shooter to the best. But that was before everybody saw The Hustler and became savvy.

On this certain day in Cochran's, nobody was crowded around a table to watch a big game of nine-ball or the real hustler's game, one-pocket. Four businessmen on their lunch hour were playing pink-ball on one of the big (six by twelve foot) snooker tables. A couple of sailors were playing eight-ball over in the corner. The big action these days seems to be in the billiard salons — and it's for fun, not profit.

MISSION HIGH SCHOOL CLASS REUNION

The Mission High School Class of 1947 will hold its 20th anniversary reunion on June 17th with a dinner-dance at The Village, Columbus & Lombard, San Francisco.

All Chinese Class Members wishing to attend are asked to contact the following:

Walter Leong F'46, 434-4919
William Owyang, 824-3113

Queen contest target: more than good looks

by Ben Fong-Torres

BERKELEY — The judging table for at least one national queen contest is going to have to be extended a bit — say, by the length of hundreds of college campuses and supermarkets throughout the country.

That's because the contest, the 13th National College Queen competition, is being opened, for the first time in its history, to individual state balloting.

NEW YORK

Voters on various university campuses and in shopping centers, in effect, will be responsible for placing coeds into the final pageant in New York in June.

But the judging methodology is only dutifully following the distinctiveness of the contest, whose goal, according to its sponsor, Best Foods, Inc., is to go beyond beauty, seeking overall domestic, social, and intellectual talents as well as poise and good looks.

The idea is challenging, but, apparently, not much of a challenge.

UC CANDIDATE

At least one finalist contender, U.C. Berkeley coed Chalsa Loo, seems to have been made for the contest.

Briefly, the trim, 22-year-old clinical psychology major is:

- a native of Honolulu chosen to compete as one of three California finalists on the basis of school activities, volunteer community work, and scholastic achievements;
- a culinary expert with mastery over American and Italian as well as Chinese dishes;
- an artist — with pottery, paper sculpture, and charcoal drawings her favorite endeavors;
- a dancer — modern jazz, ballet, or hula;
- an accomplished synchronized swimmer and broad-jump champion (in her high school days);
- a bookworm — to the tune of 19 units at Cal, centering around anthropology and psychology courses, and
- most important, an individual with social and political beliefs she will not hide. If, through the California-wide balloting between now and May 8, she lands into the nationally televised pageant in June, she promises honesty on her anti-war views.

Chalsa Loo

"If I'm asked, it may hurt my chances of winning, but I'll tell them — I do strongly feel that President Johnson's policies leave a lot to be desired."

Miss Loo sailed onto the mainland only two years ago, lives in a dorm designed for upperclassmen, has been accepted into a doctorate program, and plans to be a career woman — but with eyes peeled for marriage.

At the national pageant, the coeds will go through grilling to test their intelligence and poise, having already survived tests on automobile driving, cooking, and interior decorating.

For now, supporters of any statewide candidate may get ballots from most supermarkets and colleges. East/West, which has fallen in love with Miss Loo, will also maintain a supply of ballots for interested voters.

A carnival at Cameron

SAN FRANCISCO — Cameron House, the Chinatown neighborhood center that began as a refuge for runaway girls, climaxes its annual fund drive with a carnival this Saturday (May 6).

Included at the carnival will be original plays enacted by different age-group sections of Cameron members along with concession booths and refreshments.

The concessions will offer trinkets, gifts, and household items all made by the youths.

Profits from the carnival, which runs from 12 noon to 11 p.m., will go to Cameron's camp and conference fund.

Last year, the carnival netted $5000.

Cameron House is at 920 Sacramento Street.

Dr. Eng nabs run-off spot in Oakland race

OAKLAND—Dr. Raymond Eng, the optometrist who wants to fill some of the city's cavities through a City Council seat, has completed his most successful election run yet.

In the city elections last week, Dr. Eng took second place in a five-man field for Council District No. 3, landing him in a runoff spot for this month's final balloting. Dr. Eng faces 82-year-old incumbent Howard Rilea.

CHINESE WORD-A-DAY

BY GORDON LEW

"MASTER"

The character "master" originally meant a torch, or at least, that is what it looks like.

The dot on top symbolized flame, the strokes at the bottom were the character "wood." Then "wood" was changed to look like a lamp base, probably after the honorable ancestors began to build huts and enjoyed living indoors.

But how did a torch or a lamp ever mean "master"?

According to some scholars, the flames are the "main" part of a lamp. It was this meaning "main" which later borrowed to indicate "master."

Mandarin **JU** Cantonese **JUE**

Chairman is "master seat." "Self-master" is independent. A millionaire is a "wealth master." A creditor is a "debt master." "Master view" is subjective. "Master pen" is an editor. The Chinese called the person who officiates a wedding the "master wedding person." A decision may be called a "master idea."

The most important actor or actress in a show is called "master horn." Why? Just a reminder that he or she shouldn't blow the show away. . . .

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East wind

IF THE CHICKEN THIEF RECEIVES NO TEACHING;
YOUR HORSES WILL SOON BE MISSING.
(A Chinese Folksaying)

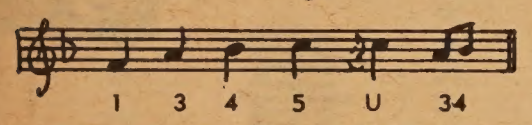
1. 偷 鷄 不 教
Steal Chicken Not Teach
2. 將 會 偷 馬
Soon Will Steal Horse

偷鷄不教，
將會偷馬。

MANDARIN (Wade-Giles)
1. T'ōu Chī Pū Chiào
2. Chiang Hui T'ōu Mǎ

MANDARIN (Yale)
1. Tōu Jī Bū Jyaù
2. Jyang Hwei Tōu Mǎ

CANTONESE (Lew)
1. Tah-o$_5$ Gai-ee$_5$ But$_5$ Gah-ow$_4$
2. Joeung$_5$ Wooee$_{34}$ Tah-o$_5$ Mah$_{34}$



Bamboo and Gung-Fu mix for culture

SAN FRANCISCO—A nocturnal invasion of a high school auditorium by a gang of Oriental beauties, acrobats, actors, musicians, and roaring lions is set for Saturday (May 6).

The event is the culture night to be presented at Lowell High School by the Student Association for Chinese Studies, a San Francisco State College club.

Entertainment, ranging a span from delicate Marilyn Lew, Miss Chinatown USA, to formidable Gung-fu disciple Wong Yew-ching, will begin with a performance of the traditional Lion Dance.

Other highlights of the two and one-half hour program will be a Cheng solo by Yuan May-ling and orchestra music by the Chinese Classical Music Club.

Also, a troupe of eight Caucasian students will present a short play using the Chinese-Mandarin language. The playlet, "Kuo Nien" ("New Year's Observance") was written by language instructor Mrs. Edith Yang.

Mind-tranquilizing exercises and a series of folk songs and dances from old China will round out the culture night.

Scheduled MC for the event is Ben Fong-Torres, editor-in-chief of S.F. State's Daily Gater and associate editor of East/West.

Entitled "In a Bamboo Grove", the Chinese cultural show will be the Student Association's major fund-raising activity for the year.

Profits will go to Chinese community charities, immigrant assistance, scholarships, and future club activities, according to club president Chim Hou-kwong.

Further, he said, "we want to establish better understanding between the East and the West."

The "grove" opens at 7:30 p.m. in the school auditorium at 1101 Eucalyptus Drive, and donations are $1 for students and $2 for the general public.

Tickets may be reserved through the club or may be purchased at the door.

HO HO

A: Do you know what the shortest article written by Chairman Mao is?

B: No.

A: It is an article written in December 1929 for the Ninth Party Congress of the Red Army, titled "On Correcting Mistaken Ideas in the Party".

B: Oh, I read that some time ago. It was a long one, as I recalled. Why do you say it is the shortest?

A: You probably read the revised version. But the original manuscript was so short that it only contained one word.

B: Really? What was that word?

A: "Bang!"

by Woo Joe Mao

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The Innocent-Looking Essays That Sparked So Much

CHINA'S ENEMY WITHIN

(Continued from the April 21 issue)

THE ANCIENT CARICATURES

The Chinese people started early to utilize drawings as a kind of weapon against evil persons and wanton actions on the one hand and a kind of publicity for good persons and virtuous conduct on the other. Thus the pictures by artists in ancient China can be regarded as an expressive pattern of public opinions. Their functions are not different from those of modern caricatures.

Generally speaking, however, the artists (we may call them caricaturists, though they were not professional) in different dynasties could neither freely analyze and criticize the social evils, nor dared openly expose political malpractices. Therefore, some of them chose to draw the most hidden form of caricatures to express their discontent toward the political and social conditions.

The caricatures by the so-called Eight Strange Persons of Yang Chow were most outstanding. These eight persons were intellectuals from the northern and southern parts of China. And they happened to be all staying in Yang Chow. Drawing was their hobby, but also described their true feelings. They detested the current political and social evils. Under tyrannical rule, to draw sarcastic pictures was the only way for them to point out to the people the current events which concerned all of them. These intellectuals looked like cynics, but actually they were not; they simply did not wish to be political opportunists for their own selfishness. The word "strange" given to them by the people was an epithet, and they accepted it with gratitude. With profound knowledge of political situations and deep sympathy for their countrymen, their drawings were bound to be "strange" enough to touch the bottom of the human heart.

The works of Loo Liang-Feng, one of the Eight Strange Persons, gives an illustration of the nature of the whole school. He was fond of drawing bogies and made fame from such drawings. His masterpiece was "the pictures of bogies' interests," which could be regarded as typical ancient Chinese caricatures.

Loo's works on bogies clearly show that the bogies ridiculed in the drawings were living men who were hated by the common people. Under the current tyranny, if Loo expressed the common people's feelings other than by drawings, he would certainly encounter disaster. To describe the evil doings of a living person in the name of a bogy would save him from hazards. To do so might be the conclusion he reached after many considerations. (*Peking Evening News*, November 2, 1961.)

THE ACCUSATION:

Teng To, the writer of the above essay, intends to incite intellectuals to draw caricatures as a means of spreading discontent over current social conditions.

The essay itself stated that ridiculing a bogy is actually ridiculing a living person. This means that the caricatures are camouflage under which to propagate discontent over current social conditions. The whole book of "The Night Talks Around Yenshan" is of the same design.

Reprinted from ATLAS Magazine (February 1967) From The Mainichi Daily News, Tokyo.

鄧拓怎樣打着紅旗反紅旗

古代的漫畫

鄧拓

古代的人已經懂得用繪畫爲武器，揭露惡人惡事，表揚善人善事。因此，以善惡對比爲題材的繪畫，就可以認爲中國古代漫畫的一種表現形式。

但是，一般的說來，歷來的畫家們對於當時的社會現實不但不能進行分析和批判，而且畢竟還不敢大膽地揭露它的弊病。於是有一些畫家就選擇了特別含蓄的表現形式，以表達他們對當時的社會現實不滿的情緒。

最突出的漫畫，還應該說到所謂揚州八怪的作品。這些畫家實際上都是當時南北各地不滿於現實的文人，他們憤世嫉俗，滿腹牢騷，不合時宜。因此，當時的人們稱之爲『怪』，而他們自己也坦然以『怪』自居。他們在這樣的思想感情支配之下，畫出來的東西，就必然非有一些『怪』氣不可了。在這裏，就舉羅兩峯的作品爲例吧。……他生平最愛畫鬼，並且以畫鬼而成名。人們都知道他的成名之作乃是『鬼趣圖』，這可以說是古代漫畫的典型了。

（我們）知道他對鬼的諷刺，實際上卻是對人的諷刺。但是在當時的社會上，畫家如果直接用漫畫去諷刺那班活人，一定要惹禍；如果只是諷刺一些死鬼，就不至於有甚麼危險了。也許正是經過了這些實際的考慮之後，畫家終於選擇了以鬼爲諷刺對象的這種漫畫手法。

——「北京晚報」，一九六一年十一月二日，「燕山夜話」三集。

『解放軍報』按：『這裏講得很明白，「對鬼的諷刺」，就是「對人的諷刺」，就是用「漫畫手法」發泄對社會現實的「不滿情緒」。「夜話」當然也是這樣。』

鄧拓的詩

歌唱太湖

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IT ALMOST looks like "Annie Get Your Gun" but it's just Harriet Hall and Jeff Wong in Gershwin's "Girl Grazy," another Chinatown Optimist Club charity project. This social event will be at The Village May 6 and 13. For ticket reservation call Evan Leong, 989-5274, or Don Tong, TU 5-2348.
• Photo by Don Tong

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Mad-hatters...

In mainland China today, if a person is labelled a capitalist or rightist, it could mean anything from loss of job to death.

The Chinese called this "giving someone a hat".

Thus, symbolically, everybody is very careful about what type of hat each other is wearing.

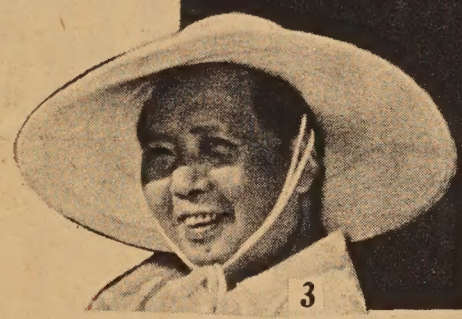
Occasionally this symbolic meaning can also be seen visibly. Such as what we can see from this pictures:

The alleged anti-Maoists were paraded through the streets wearing dunce caps.

Mao's "close comrade - in - arms" Lin Piao was seen wearing none other than fur hats. (In Chinese, "Mao" means fur or hair.)

What about Mao himself? Well, it all depends on where you may have seen him.

When he is in hot weather, he would put on a straw hat. When he is in hot water, he switches to something more comfortable (at least for him) — an army cap.



毛記帽廠

見微知著，由一頂帽子來看中共大陸，眞是一件有趣的事。

中共不重衣着，衣履整齊的反被目爲小資產階級。但對於一項帽子，却認爲與榮枯有關。

反右派時代，誰被戴上「右派」帽子，則如雷峰塔下的白娘娘，永無翻身之日，除非爲當局摘去帽子，難獲再生。

「文化大革命」以後，中共更要爲「走資本主義路綫者」「蘇修份子」「反對毛澤東思想的當權派」製造帽子。

百聞不如一見，我們且看「毛記帽廠」的出品。

（一）五星軍帽，毛澤東端端正正的戴上了。

（二）「最親密的戰友」林彪却戴了一頂毛帽子，是否表示「擁毛」？

（三）毛澤東下鄉，戴了一頂草帽，有點女性化，「份外嬌嬈」。

（四）走資本主義者戴上高帽子遊街，是毛澤東汚衊人性的傑作。

本報啓事

（一）本報全年訂費三元六角，包括郵費在內，但美國以外地區另加郵費一元，合共四元六角。

（二）外國讀者定戶，寫支票時請以美金爲單位

東西時事述評

中共「禍僑」，在印尼引起排華風潮。曾親共之華僑不容於印尼政府，有五千人集中在棉蘭等候中共船隻接返大陸，但中共政府以印尼政府不給予方便而不派船來接。使這五千華僑徬徨無所適從。

撇開政治不談，站人道立場，他們應不應爲「毛澤東思想」殉葬？

❀

中共大陸情況仍一團糟，中共軍委會七名常委有四名免職，陳毅雖保留外交部長職，但大權落在周恩來手上。在猛烈攻擊下的劉少奇與鄧小平，仍未有推翻跡象。「文革」顯然引起更多之糾紛，暴露更多中共的弱點。

大部份中國人心裏明白，靠紅衞兵爲中國接班人是不行的，所以文革難以成功，解放軍不是全部盲目的，他們口裏溜着毛澤東思想，心裏却另有所屬。

❀

俄太空人金馬勞夫乘太空船飛航，因發生障故折回地球，不幸由於降落傘纏結不開，墜地殉命。俄國舉行國葬。

今年不利於太空人，月前美國太空人也有數人罹禍，死者均屬世界性英雄，爲人類科學獻出他們的生命。

保險額平均都在壹萬元以上，很明顯地，這些燕梳紙在受保者未達成年時，已有相當的實銀存在了，但僅主有此燕梳紙的人才有權管理和支配燕梳紙內的錢，和一切有關這燕梳紙的事，因爲未成年的人是無權管理其財產的，雖然國內有三十四省是准許十五歲以上的孩子自己簽名購買燕梳，但法律上對於主有權的問題，仍發生許多疑問。

通常一個未成年的孩子，倘其主有燕梳紙權的父或母死了，他只能藉法庭指定的保護人保管他的人壽燕梳，如向燕梳借欵，賣回燕梳公司或轉換承領人名字等手續，也須經保護人方能辦理，如果父母替幼年兒女買燕梳而備爲將來教育費之用，一定要請燕梳公司在合約內加多一項說明，允許燕梳公司將欵支出以應教育費之用。

因爲避免種種法律手續上問題，許多燕梳公司已坦白註明，孩子的燕梳是由父母保管直至其年達廿一歲方才自動轉歸該孩自管，於是父母在孩子未達廿一歲時，其燕梳紙之主有權仍在父母手中，不過孩子達到廿一歲的時謀更進一步認識。

羅省街頭

街頭專員

早知如此，何必當初

國父銅像現已矗立在新華埠廣場，熱心捐助興建銅像之紀功碑，經亦由承建商，按照劃則師之藍圖，按裝在銅像基石階下，本來此事就此功德完滿，奈何近日有某僑領在春宴席上對各僑團主席，大發雷霆，提出抗議謂，「鄙人現尚生存，咁快就把我的名字刻在地上「好似墓碑一樣，早日我見有一頭狗竟然在該銅像下之石基處撒尿，究竟成何體統？應立即將該紀功牌安置另一適合之地方爲是」。既然預先有劃則師將藍圖繪就，呈上中華會館經各董事決議接納，同時工程亦已完成，現在才提出反對，早知如此，何必當初？

捨正道而不由！

本埠國泰銀行之玻璃大門，不知何故，其中一面竟發現有裂痕紋，遲三兩日其他一面亦同樣爆裂，銀行方面爲免發生意外，在正門中豎立一告示，請各顧客由橫門出入，一位亞姆不理三七廿一，在正門左摸右摸，仍不得其門而入，轉身向圍觀者大發牢騷說；「堂堂大間銀行，竟捨正道而不由」，聽者掩口而笑。

百尺巨龍，橫臥中華學校

曾轟動一時之修理中華學校案，前些時人言紛紜，有人批評工作負責人不近人情，有人說此次工程有開大數之嫌，也有人批評有些董事正式「飯桶」，因此引動不少人前往中華學校觀光，參觀修理後之情形。大致上來說；學校大門裝過全部鋁質玻璃門，堂堂煌煌，禮堂的舞台，經擴大加濶，可惜者，舞台頂之燈光及舞台脚之燈不甚實用，同時禮堂內之電燈設置，可能會受工務局之安全檢查員找麻煩，設置不合市例。但近日連續有兩僑領出殯，喪事在中華學校禮堂舉行，大好新油漆的牆壁，遍貼挽聯，待喪事辦妥後，將挽聯撕下，跟着牆上之油漆亦同時脫下～未悉辦事諸公對此事如何善後？又近來禮堂一角放了一條近百尺之臥龍，在禮堂，又有獅頭及各種刀槍軍器，獅鼓等是否開展覽會？

拍掌三部曲

僑團宴會之時，例必介紹赴宴之僑領起立與衆相見，使大家互相認識，知其爲公衆服務，任怨任勞，令人肅然起敬，近有某僑領乃一雙料積極者，第一次介紹時，博得掌聲如雷，後來第二次介紹另一職銜時，掌聲也不少，但往後再三介紹其他之銜頭時，只得寥寥兩三人拍掌而已。

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老華僑回憶錄

老夫

(二)閒話「開廳」

適逢春節，各社團均舉行開廳，夫「開廳」者，某社團所舉行之週年紀念會也，懇親大會也，中秋時菊酌宴會也，春節時之春宴也，開廳時自是節目豐富，社會名流，僑團領袖，羣賢畢至，少長咸集，又有管弦絲竹八音，女伶清唱，酒樓筵開數十桌，彼此濟濟一堂，亦足以暢叙聯絡之情，馬經可談也，字花可斟也，發財我也，添丁你可也，還有麻將也，牌九也，十三張也，好不熱鬧哉。

然於席終人散之後，各自歸去，空餘惆悵之感而已。

觀乎歷年來各種大小開廳之盛事，聯絡感情，是其最高之目的，凡居於主人地位之社團，動輒開消一萬數千元，此等相當龐大費用之來源，倘若該社團經濟充裕，當無困難付清。致於經濟情形較差者，應從何處張羅籌備？答曰：羊毛出在羊身上，由各會員分派可也。此辦法或可行之一次，勉爲其難，但一年內開廳三四回，會員們担當得起嗎？或曰，尚可收集來賓之賀儀，香油也，或曰，擺開牌九枱也，在枱上爭英雄者大有人在，不論誰勝誰負，所抽之「水」，歸公家也。此種結果，往往是促使金錢交流佔第一位，勝者嫌少，輸者嫌多，全憑各人之運氣而已。

然每次開廳所耗之人力、財力、物力，所換得的究竟是甚麽？答曰：吃喝玩樂也。然則此種「兩頭使錢中間散」之場面，是否值得懷疑？或曰，如無此種開廳，該社團必定沉寂，毫無生氣也。此又不盡然，切勿悞以因噎廢食。社團本身存在之條件，與會員有密切之關係也。凡對會員有益者，會員當然熱愛之，否則，對會員無利益或有害者，會員當然捨棄之，其社團之有無生氣，在社會有無地位，全憑該社團本身之努力也。

「開廳」一事，本身並無可非議之處，只要變更節目內容，針對會員之福利爲前提，會員們應團結關照，互相扶持，致於那些唯恐天下不亂，專搞是非，鑿頭殼，撥冷水，幸災樂禍者，更是思想成問題，應洗其腦可也。如果着重於專題演講，褒揚好人好事，交換工商業行情，計劃發展，聯合資金投資營商，年中抽出利潤應付各種開廳之開銷，則勝過每次分派費用要「打腫臉，充胖子」多矣。

兒女的人壽燕梳權

彭光

這看來并不是一個要緊的問題，但實際上它牽涉及許多事情，例如你是你孩子的人壽燕梳主有人，而你却先孩子而死，則孩子燕梳內所有若干實銀（不是面額保險數目）全部要歸入你的遺

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EAST WEST

東西報

Los Angeles

MAY 1, 1967 一九六七年五月一日 10 CENTS

Dateline Los Angeles

by W. F. Lee

Coast guardsmen and beach city police have reported finding scores of mysterious and highly explosive jelly capsules along the shoreline from Long Beach to San Diego.

Officials warned that handling the small, plastic covered objects could bring serious injury or death to finders. Source and substance of the capsules has not yet been established.

The unidentified jelly is covered by multi-colored plastic foam which explodes on contact with water, authorities said.

★ ★ ★

Richard J. Hong, 3843 Somerset Drive, Dorsey High School, and Mary Q. Jung, 5335 Eighth Avenue, Manual Arts High School, are among winners of the California State Scholarship and Loan Commission scholarship award winners for 1967-'68.

★ ★ ★

Salmonellosis appeared on the health report of the Los Angeles County Health Department for the week ending March 18. One case was reported from the Inglewood and one case from the Southwest Health Districts.

The southwest district, usually number one on the chart in venereal disease cases, was pushed back to third place by the Southwest and Hollywood-Wilshire districts.

馬嘉慧 長堤賽美

榮膺世界小姐第四公主

一九六六年香港小姐馬嘉慧參加長堤賽美，在八十二名來自世界各國之候選人中，榮膺第四公主，下文爲本報記者之訪問。

（本報專訪）香港小姐馬嘉慧於四月十七日乘日本航空公司飛機，抵達美國同香港，磋商下同意改名馬嘉慧參加競選，直至加冕後，全港報紙將相片刊出，各親友打電話或到府道賀時，其令尊翁尚一頭霧水。在這裏告訴你，馬慧潔才是馬小姐的原名呢。

馬小姐曾在香港聖心及聖加勒撒英文書院攻讀，爲該校之高材生，她的父親是經營鴻興中西衣服，故此她對時裝設計特別愛好，又能歌善舞，時下流行的「阿哥」，「扭腰舞」，尤其是中國的古典羽扇舞，特有心得。

馬小姐同時請本報記者，代向各位僑胞致意，並且透露，在這次賽美會完畢後，將於四月三十日參加羅省龍岡名義軒春宴（查馬小姐令壽堂姓張），翌日（五月二日）應三藩市各親友之邀約，前往大埠。

馬小姐原籍上海，但在香港出世。在十二兄弟姊妹中排行第十。此次來美，由其兄馬洛奇做監護人。

長堤賽美節目，已於四月廿五日開始，首先選舉美國小姐，可謂群芳爭妍，燕瘦環肥，目不暇給熱鬧非常，當第一日司儀介紹馬小姐出場亮相時，博得熱烈的掌聲，在我們中西記者群中，咸贊她乃遠東區最美麗小姐。

馬小姐曾接見本報記者訪問，倍覺親切，她態度大方謙虛，談吐文雅，充分表現出東方女人的端莊美。

馬小姐參加香港小姐選美之初，事前原無準備，是由一班朋友替她塡妥一切表格，極力推荐才答應的。她還怕家長反對，恰好那時其兄馬洛奇從法國回香港，磋商下同意改名馬嘉慧參加競選，直至加冕後，全港報紙將相片刊出，各親友打電話或到府道賀時，其令尊翁尚一頭霧水。在這裏告訴你，馬慧潔才是馬小姐的原名呢。

爆炸膠質球

（羅省訊）南至山姐古北至朗必治海濱，近發現一種顏色不同之膠質物體，小如橙果，大如足球，一經海水濯洗，立即爆炸。海防軍現正與科學當局，合作化驗其性質，究其來源，目前警告遊客，凡見有此種物體，不可輕自移動，以免爆炸，有性命危險，並要立即通知警局派人處理。

AROUND THE WORLD

LONG BEACH--The United States and Hong Kong both came out smelling like roses from the Miss International Beauty pageant Saturday, won by Miss Argentina.

From a field of 82 international beauties, Mirta Teresita Massa, 19, won the $10,000 first prize.

The US's Pamela Elfast, 19, took second runner-up honors, while Miss Hong Kong, Gisella Ma Wai Kit, 19, was fourth runner-up.

A photo and feature story on Miss Ma will be included in the next EAST/WEST.

# # #

LONDON--Peking, today, is the center of fierce fighting over control of mainland China, with the chaos including continuous new floods of Red Guards into the capital, according to a report from Peking.

The announcement, made through a dispatch monitored in London, reported the entire country raging in battles; visiting and local supporters of party chairman Mao are clashing in the streets, and authorities "cannot even establish a semblance of order."

Red Guards, the report said, were staging hunger strikes, demanding to "meet those who concocted this notorious cultural revolution."

# # #

CINCINNATI--Muhammed Ali (Cassius Clay) is the man of the hour for the Negro race, Stokely Carmichael said Saturday.

Carmichael, head advocate of black power and leader of the Student Non-violent Coordinating Committee, was praising Ali for refusing to be inducted into the Army the previous day.

Ali is "a Negro who has finally stood up to the white man," Carmichael said to 800 cheering people at a predominantly Negro church.

Ali's action cost him his heavyweight boxing championship title.

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家庭食譜

自製叉燒

——電爐焗叉燒法

「叉燒」是粵式燒烤中之雋品，通常是用鐵叉在燒豬爐裡燒的，故此有「叉燒」之名。現在爲了有些喜歡在家裡弄東西吃的主婦們需要，特介紹一種別饒風味的電爐叉燒製法出來：

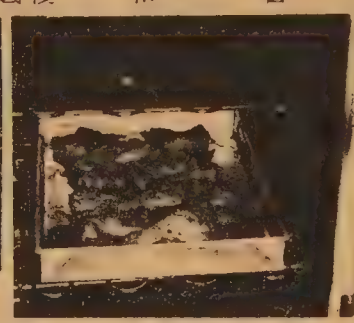
用料：「一字枚」（最好的「枚肉」）一斤，鹽二錢，糖一兩，生抽、磨豉（搗爛的麵豉）麻醬各五錢，酒一湯匙，五香粉、醬油、蒜頭各少許，麥芽糖適量。

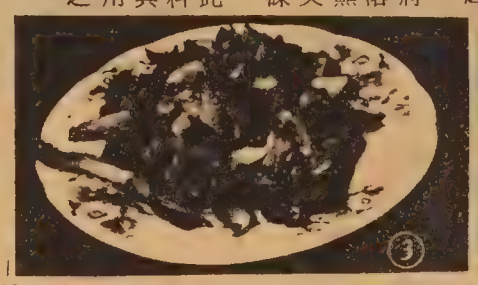
製法：將枚肉切四、五條，用鹽、糖、生抽、磨豉、麻醬、酒及香粉、醬油、蒜頭（拍爛）等和勻，塗滿枚肉之上，醃半小時。

枚肉醃透之後，將其排列於平底淺盤中（圖一），放入電焗爐內焗之（圖二），約過二十分鐘後取出，隨將盤中焗出之肉汁倒起，并將肉剷離盤底，翻轉後仍舊排好，再入爐焗十分鐘。

經前後焗三十分鐘，火候已足，熄爐取出，將預先在水鍋內燉溶之麥芽糖用小掃蘸起，塗滿焗好之叉燒上面，切件上碟（圖三）。

如在暑天製此菜式，醃肉之作料中可加檸檬汁，其份量爲肉一斤，用檸檬一枚的三分之一。





紐英崙短波

新雀

成功在望

（波城通訊）紐英崙中華公所近來頻頻開會，係繼前任主席黃培潤君倡議，因原有辦公地址太小，不敷應用，進行在改建中之南區新村適中地點購地，擬建築一新型禮堂，聞佔地甚廣，預算土庫爲現代化運動場，一二樓爲新型戲院式大禮堂，三四樓爲分類辦公廳，現任主席李寶卿君繼前任主席之志，冀達有成，倘將來當地父老殷商，熱心協助，衆志成城，相信不久出現一座巍峨冠冕之大樓，矗立於波城新華埠。

信用貸欵

李氏公所自李寶卿君接任總長以來，對族務銳意整頓，不遺餘力，最能造福昆仲的，爲向美政府聯邦信用貸欵局註冊，集股組織貸欵公司，聞以昆仲經營生意，學生升大學等貸出欵項爲最大宗。該公司買有保險，公私確保安全，該族父老亦多買有百年善後保險，不幸壽終時，可獲雙倍賠償。該族全美已有六個單位施行，成績甚佳。

光棍佬教仔

邇來B城常出現吉卜賽女騙子，姊妹花拍檔，專向頭腦簡單貪小便宜的阿伯下手，她們在街上閒蕩，獵取對象，認爲可下手的時候，迎面上前，詐問本街某某號在何處，當你正在猶豫間未回答的時候，站得較遠一點的那位即說：在此矣，在此矣，先入梯次，另一位隨入，反身柔情地向你招手說：「你也來，我有話跟你說如你入穀隨去，在梯次可能予你一些甜頭，大跳其手指舞，當你正在魂兒輕飄飄的當兒，同伴已攫取你袋中所有而去。」

摩登老萊子

僑領黃培潤君，波城百李餐館東主，今春回港爲慈母祝壽，瓊華樓頭，擺席四十餘，黃君討乃母歡欣，特定製金色西服，紅領帶，作小童打扮，其母見而笑，並謂：「我一生今日最快樂！」黃君動作活潑而諧趣，筵開未久，黃君登米高風前，先答謝客人，次高唱「快樂誕辰」英文歌，男女嘉賓亦隨聲唱和，氣氛熱鬧而調和，座上老者少者，無不羨慕黃母有個會賺錢的乖仔。

編者　作者　讀者

本報羅省版創刊後，增加羅省讀者不少。「東西報」路綫，不擬囿於一個地區，這個報紙是屬於全僑的，所以我們打算組織一個通訊網，以短訊方式報導各地僑情，如本期的「紐英崙短波」，便是一例。

東西徵文將在五月份內整理發表，在我們來說，八十三篇徵文不算豐收，但却廣泛地反映各界對「我們需要怎樣的僑領？」和「怎樣改革華埠」之意見。

創辦東西報和支持東西報同人，都屬書生，我們雖無權無勢，又無背景，單憑赤手空拳和一個爲僑衆服務的信念，願洗除百無一用是書生」的酸氣，希望讀者們多予匡助，使我們走出條新的道路來。

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新第九篇（續）

老江沉思有頃曰：「爾以爲余乃急色兒耶？」

余曰：「非也，愛情不能速成，余向來反對一見鍾情之說，因愛情需培養，需相互了解，如爲對方美貌或妖冶所攝，貿然談婚事則將釀成悲劇。

至此，余爲老江叙述一事。此事乃余友振光告余者。

振光在祖筍營貨倉業，其友鄧君，少年老成，白手興家，十八歲來美，先在貨倉學生意，後來略有積蓄，即買一貨倉自營，廿年來，勤儉自守，業務蒸蒸日上，並開有兩分店，而鄧君亦四十許人矣，因思男大當婚，女大當嫁，雖擁有財資，而孑然一身，歲月不饒人，如不及時成家立室，恐無人後繼。

去年春間，鄧君之表弟在紐約成婚，柬請前往喝喜酒，酒席中獲識一姓嚴之女留學生，嚴女士來自星洲，能操粵語國語及流利之英文，已大學畢業，與鄧君傾談，頗爲投機。

鄧君因業務關係，於其表弟婚後，即需趕返祖筍，嚴女士以未曾足履美南，徵鄧君之意可否同行，到祖筍及曉士頓一遊，鄧君正喜有佳麗爲伴，當然首肯。

在此短期之交往中，鄧君即爲情困，蓋彼廿年來埋頭於商業，不近女色，一旦有佳麗爲伴，軟語相向，能不撥動心弦？

嚴女士曾向鄧君自訴身世，言其父本爲上海大亨，被共黨清算後至港轉星，彼爲側室之女，得不到家庭溫暖，千辛萬苦方得來美留學，現雖學成而不願返星，擬在此找職業，又格於留學身份，再行升學，經濟上不許可，所以進退維谷。

鄧君憐其遇，由憐生愛，俟嚴女士返紐約，鄧君即嘗相思之苦。嚴女士至此亦時有書信來往，字裏行間，透露情意，至去年六月中，兩人乃以婚聞，親友咸爲鄧君慶，能獲此佳麗，共訂鴛盟。

然而世事殊難逆料，鄧君婚後，方發現嚴女士不喜作商人婦，以不能朝夕相見，至是齟齬時起，女控鄧君精神虐待而離婚，鄧君身價亦損失過半矣。此前後不過大半年之事也。鄧君經此打擊，神智落索，其所營貨倉亦不得不出售與人，廿載辛勞，毀於一女人之手，殊可慨嘆也。

余乃下結論曰：「速成之愛情，一如西諺所謂易來易去，乃不可靠者也。」

（未完）

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君子重斯文　做個整道民（十）

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10. Gentleman

紅毛教十誡

一、除了我以外，你不可有別的主（席）。
二、不可妄稱主（席）全能的毛澤東之名。
三、當守紅衛兵建軍日。
四、敬愛，忠於及「誓死保護」你父毛澤東，你母江青。
五、不可殺害紅衛兵。
六、不可批評你主（席）。
七、不可妒忌或企圖妒忌你主（席）的衣食住行。
八、不可作假見證對待你的紅衛兵。
九、愛護紅衛兵。
十、不可垂涎教主、教兵的享受。

填字遊戲

答案下期刊登

直
（1）愚人自弄
（2）護照相
（3）冬天
（4）薔薇科植物
（5）愛情症
（6）粵劇戲名
（7）趙錢孫李
（8）唐朝文人
（9）死亡
（10）春夏秋冬

橫
（1）休息不做工
（10）劉關張趙
（11）二分之一
（12）與生俱來
（13）人生過程
（14）王維詩句
（15）性疾
（16）藥材名
（17）歐陽修詞一句

填字遊戲上期答案

	表		春	秋	侍	
滿	面	春	風		真	相
意			桃		机	
		蔡	李	佛		
	大		花			周
光	明		開	誠	佈	公
	星	期	日		景	

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職業測驗

職業測驗不是一種新玩意，自第二次世界大戰結束後，各工商行業無論規模大小，僱主爲着避免時間與金錢上之損失，又不肯隨便試用新人，唯一辦法，是採用「科學化」的職業測驗招聘職工，其目的是使人事分配適當。

職業測驗種類很多，各行專業都有特殊測驗，普通可分下列數種：

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據心理學家們結論，此類職業測驗極爲可靠。

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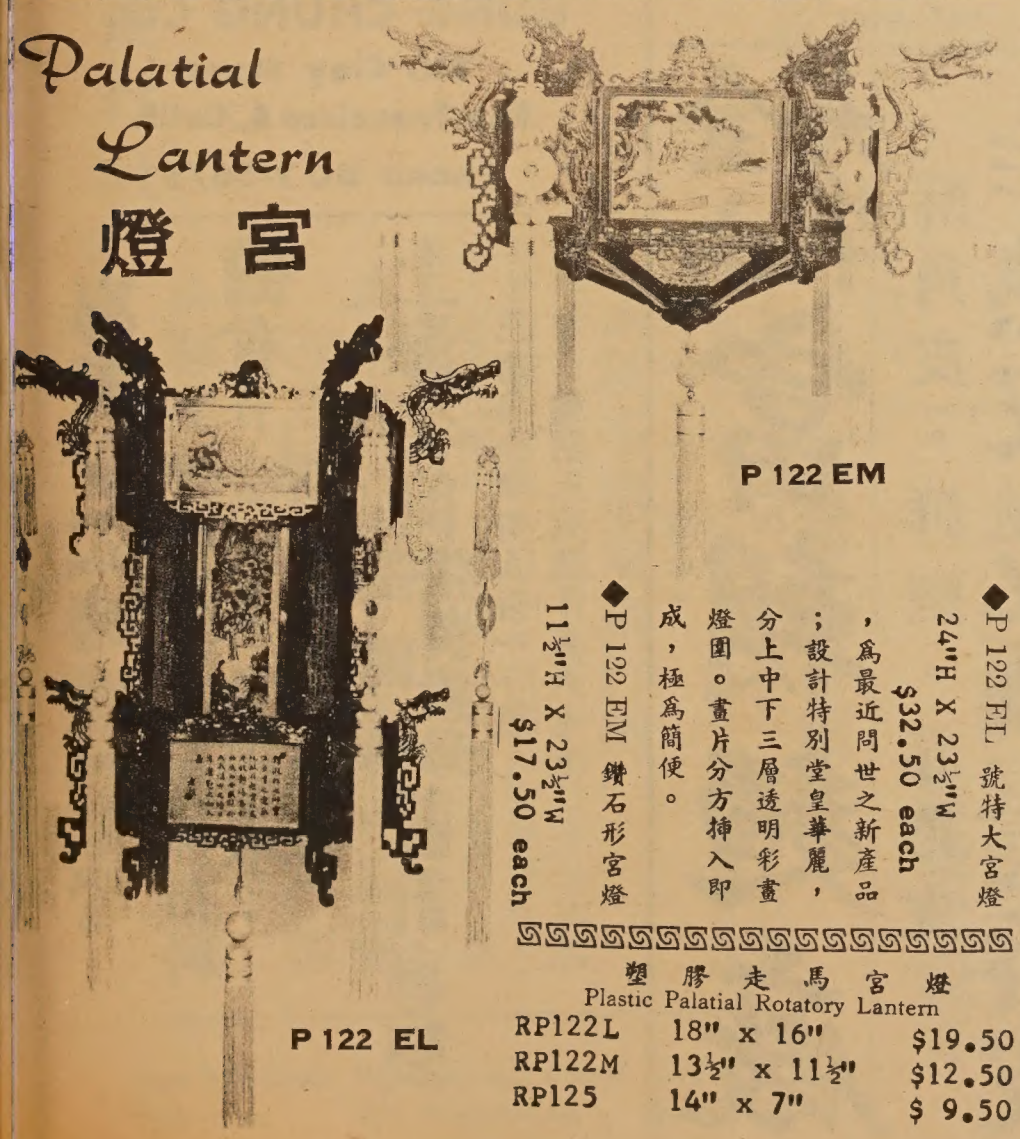

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衆議堂

兩代矛盾

兩代之間的矛盾，表現在華僑社會裏特別尖銳。老一輩華僑，把中國那一套傳統的東西帶過來，新一輩却難以接受。老一輩是開荒牛，知識水準較低，但却含辛茹苦教育了新一輩。新一輩獲得較高的知識後却又看不起老一輩。其實兩代的關係能够合理地調整一下，使新一代吸收老一代的經驗；而老一代也撤開了傳統古老的小圈子，呼吸新時代的空氣，這麼樣才能產生一股新舊合流的力量。

華僑社會現正需要這一股力量，我們不能對老一輩攻擊，也不應對新一輩輕視。我曾聽到一些老僑領訴苦，說他們的領導工作後繼無人，而新一輩又不屑踏進華僑社團，還攻擊他們霸佔了僑團，其實他們並非戀棧，而是因無人接手而拋不下去云云，這些話也不是沒有道理的。（歡）

華埠雜碎

華埠銀行林立，在都板街附近幾個街位內，竟多至六家，誰說華埠是貧窮區？不僅此也，另一家大銀行也在都板街找舖位，且已屆成功階段，行見不久將來，都板街又多一家銀行，而少一家超級孖結。

❀

華埠北海岸區經濟輔導委員會新選區主任梁大鵬博士。已爲董事局十九對零票表信任，梁博士將可大刀闊斧爲經輔會弄出一點新猷來。

❀

梁博士過去在中國曾創辦海南大學，自任校長，後來知道海南出了一位物理學家顏任光博士，便禮聘他回海南任校長，自己退居副座，這種讓賢德風，一時傳爲佳話。

❀

自大陸逃奔自由來美的音樂家馬思聰，可能有三藩市之行，但此行並非演奏，他在紐約招待記者時表示，一百零三天的勞改，把他身體弄壞，右手不能靈活，恐怕一時未能拉小提琴。

馬思聰很坦白，他並沒有以「反共義士」自居，他還承認中共向台灣廣播的前奏曲「想家鄉」是他寫的。

馬思聰一家人抵達紐約後所攝

三藩市金山通商銀行推進業務，三月來成績斐然，該行於四月十八日下午在總行舉行股東會議，選出馮善甫博士任董事長，馮君學識淵博，曾獲醫學及佛學博士，在美創辦佛禪會，歷任該會會長，現兼任美國亞洲文化院佛學系主任教授，三藩市衛生設計委員會委員。又該行總理衛嘉華君從事金融事業三十餘年，亦頗著聲譽，現馮衛兩君主持該行行務，必將有更大發展並爲僑界服務云。（圖爲衛嘉華總理歡迎馮善甫君任該行董事長職。）

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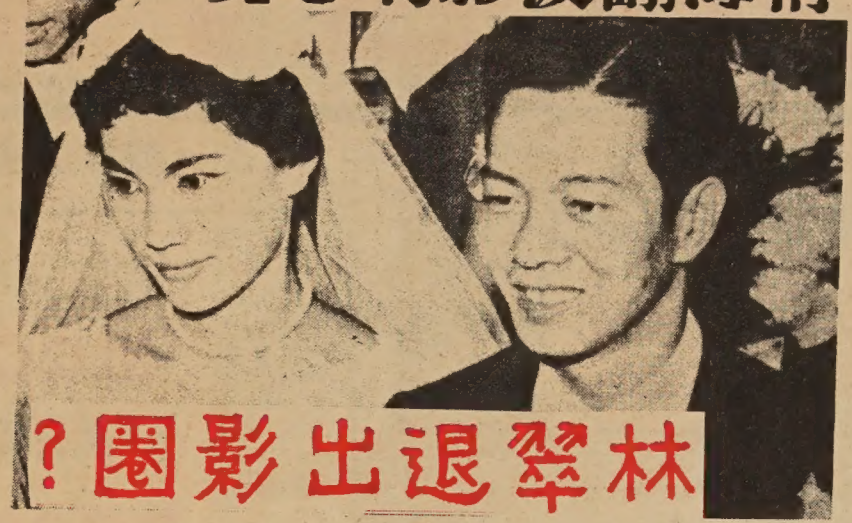
林翠退出影圈？

八年前，穿上嫁衣，喜上眉梢，笑上心頭；到而今，倩影依舊，人也依舊，……；怕看舊時影，怕想舊時情。枝頭小鳥休再唱，我有驪歌口難言！



新的生活計劃

七年之前，林翠和秦劍，爲了相戀，爲了互相欣賞和仰慕而結合，七年後的今天，林翠和秦劍，却盛傳爲了互相了解而分手。

從歐洲回來的林翠，就曾再三的表示，向秦劍表示：「我們今後，是好朋友。」眞正是最理想的，互相了解到對方的個性，思想習慣和修養，互相徹底的知己朋友。

爲了儘快促成互相間的好朋友關係，在英國、法國和意大利遊玩過一段時期的林翠，正透過律師，和秦劍辦理分居手續。同時；向國泰機構辦理提早解除合約的協議。

從這些行動看來，林翠已有一個新的生活計劃，她的計劃當然是把自己今後這段年華，安排在更愉快的環境中。因她留在英國時，早就向當地電台記者表示過：人生又何苦自困愁城呢？

作爲林翠夫婿的秦劍，對於林翠的一切行動，都保持極度緘默。看來像在盡量遷就她。這，正是秦劍對林翠相愛極度的表現。

其實，在過去的七年中，林翠和秦劍是顯得異常恩愛的。最少，去年秦劍赴台進入榮民醫院休養時，在東京爲日本松竹公司拍攝那部「神火一〇一」的林翠，也特別抽空飛台去探望病中的秦劍。但，不知怎的，從秦劍到台灣休養之後，這對「影壇鴛鴦」的情感，便開始在變化。這時，正是秦劍的「黛綠年華」拍成之後，最近前的兩月，更爆出林翠悄然飛英的「花邊新聞」。

林翠隻身秘密飛英，是在二月中旬。當時；正是她在國泰新片「「千手佛」開拍僅一天之後，這個突然的行動，使到國泰當局失手無措。當然：秦劍更陷於失眠狀態中，連夜思潮起伏。故當接得林翠以「好朋友」身份寫來的「情書」時，他眞的含淚一再誦讀，留在秦劍手上的林翠歸鴻，曾一度被傳眞印於若干報刊中。

目前：林翠和秦劍的分居手續，正由雙方律師協同辦理，不過；她們的法律手續雖未辦妥，但，兩人早已先行分隔。原因的雙棲蕾居，已是「瑯樓鳳杏」了。

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奇蹟

余卓雄牧師

奇蹟有兩種，一種是人所不能的。另一種是人以爲不可能的。前者是上帝的範圍，超人的。後者是人的心理病態。

我們常把這兩者混亂不清。認爲只有驚天動地的事情才是奇蹟，自己也可以得些不勞而獲的好處。同一時間，却把無數的「小」奇蹟，在平凡生活中忽略。

第一種奇蹟每天在我們眼前眩耀。比如創造論。自然天文地理的神奇，可嘆觀止。我們能够解釋，但我們能够摹造嗎？科學的探討雖然揭開宇宙面幕，然而更神秘的事層出不窮。一天廿四小時，晝去夜來，除了認爲天經地義之外，似乎無可奇特之處。那操縱萬物定律一絲不亂的「導演」，反而藉藉無名。我們像一羣看熱鬧者，各執一詞。對本身被倒懸在太空中而不自覺，地球以每小時一千哩的速度自轉，以每秒鐘二十里繞太陽公轉，又以每小時一百七十里越過銀河，麻木的人空洞地過了七八十年。看不到其所以然，失望地散去。

第二種奇蹟是人以爲不可能的。苟且貪安，原是我們的性情。事情還沒有做，早就預定失敗，把製造奇蹟的機會放掉。天賦我們堅强的生志，也許是人常說的「人定勝天」吧。

有人說聖經記載耶穌行了許多異能，爲什麽不在一九六七年也顯些給世人看？好叫我們誠心信服。然而耶穌正不是因他的奇蹟而招來惑衆的罪名被釘死麽？可知他不靠奇蹟號召，也不是給人享受，而是里面隱藏的意義。此時此地，奇蹟在科學界發現，方式不同，我們成了上帝的同工者，有份內的責任，這樣的奇蹟顯得更具意義，使任何缺憾的人生，由殘廢變爲可用之材。

小時看過西遊記，羨慕不置，今天世界的進步，有過無不及。當上帝的智慧和人的手合作，平凡的變了超然。否則就是天降黃金如雨，也懶得去拾，這種人自屬無望。

每個新生的人就是一個奇蹟。問題不是上帝能不能做，而是我們肯不肯讓他改造。

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嚴家淦副總統應美國總統詹森之邀，五月初來美作官式訪問，並將赴各大城市慰問僑胞，我們僑胞有甚麼要說的，請函「東西報」發表。

嚴副總統是一位賢明的領袖，我們希望他能多了解一點僑情。

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華僑何處去

關宇

中國海外華僑，分佈在五大洲的共一千七百七十餘萬人。這龐大的人口數字，可使中國人驕傲地說：「凡有太陽的地方，都有中國人在。」

五洲華僑人口的分佈，以亞洲爲最多，這大概是由於血緣與地緣較接近中國的關係，計共一千七百一十一萬餘人，美洲次之，共四十六萬餘人，此外，歐洲三萬四千餘人，大洋洲四萬八千六百餘人，非洲四萬七千三百餘人。

華僑所以出國，以謀生爲主要目的，中國並非一個冒險民族，非不得已不會離鄉別井，所謂「遠托異國，昔人所悲」，這是無可奈何的。

由於海外華僑數量龐大，不論國民政府抑中共政權都在極力爭取，台灣和北京均設有僑務委員會，料理華僑事務。不過從過去的事實表現，中國政府主要爭取的是僑資重於僑民。

近年來，亞洲區華僑，迭遭災禍，對於海外「遊子」，台灣方面，心有餘而力不足，北京方面却又把僑民當作政治工具，往往變成毛澤東犧牲品。

比較安定的，是歐美區的華僑，但古巴政變，華僑所遭受的損失與迫害，談起來仍有餘悸的。

華僑何處去？對於祖國，他們曾被譽爲革命之母，但祖國却並未敞開胸懷去擁抱他們。

遠的如印度華僑之入集中營，菲化案對華僑之損害，越南把僑商當作代罪羔羊，緬甸國有化把華商資財充公等，都是血淚斑斑，而目前正在方興未艾的印尼排華風潮，更使吾僑同哀。

華僑對政治向來缺乏興趣，但東西亞的華僑，現在却被夾在政治的夾縫中。

印尼華僑共二百二十五萬人，由於善於經營，掌握了印尼經濟百分之七十以上，但這却招惹了一些狹窄民族主義者的妬忌，排華的伏綫早已存在了。

自從蘇加諾政權親共以後，印尼與中共發生了親切的關係，有的印尼僑民不能不在當地環境中因遷就政府政策而親共，到了印尼一九六五年十月政變失敗，共黨大勢已去，印尼掀起反共潮。印尼人民因憎恨中共而遷怒華僑，對過去親共的華僑盡情肆虐，搶掠財產，使華僑陷於水深火熱中。

接着一波未平，一波又起，蘇加諾倒台，反共的蘇哈圖將軍執政，印尼與中共更趨惡化，最近耶加達青年大鬧華埠，不問青紅皂白，凡見華人都以殘暴手段對待。使華埠成爲死市。僑商精神大受威脅，財產損失無算，有的數代慘淡經營，毀於一旦，言之殊爲痛心。

印尼當局表面上雖說是要抑止排華風波，但軍警對印尼人民的暴行，却就手旁觀，連三藩市商業貿易代表團的團員，在考察印尼工商業逗留耶加達期間，對印尼人民的暴行也看不過眼。

印尼人民排華是爲了反共，中共給華僑帶來的災禍罄竹難書。華僑除了環境上附共外，大部份對共產黨所爲也不同情的。如果把反共與排華混爲一談，那便不應該了。

我僑身居安定的美國，但由於同株相連的關係，對於印尼華僑的災禍，亦應等同身受，呼籲世界正義人士，制止印尼虐待華僑的暴行，中華民國政府亦應思善法，以拯救他們的危機，不能讓他們自生自滅的。

同時基於人道的立場，聯合國應該有所表示。華僑對每一個僑居國都曾流過血汗，盡過很大的力量和有過很大的貢獻。站在道義上來說，印尼人民如此無情，世界上正義的人士應予指謫的。

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